

Social Immunity Not to Use Drugs on Youth (Case Study of the Marind and MUYU Tribes in The Border Region of Indonesia and Papua New Guinea)

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Abstract

Marind and Muyu tribe are tribes that are still very thick with their cultural values and still have blood ties or family ties with the tribes or villages in the surrounding areas of Papua New Guinea, where these villages are still rarely touched by modernity. However, among teenagers, it was found that they often brought cannabis into Indonesian territory. This study aims to look for concepts and relationships between concepts related to family security of the Marind and Muyu ethnic groups not to use drugs and to find a picture of the socio-cultural value system of the two tribes in protecting adolescents against drugs. The design used is qualitative research with a case study approach. This research was conducted in Sota sub-district, Sota District, Merauke Regency in July - August 2017. Data collection was carried out by interview, observation and document review. Research informants are adolescents who are not narcotics, adolescent drug users, parents and other community leaders. Analysis of the data used is qualitative data analysis and triangulation to ensure the validity of the findings. The results showed that empirically teenagers did not become drug users because of the mother's message. The emotional closeness of adolescents with the mother at home naturally flows into the superstructure. Although some teenagers who are not narcotics are friends with narcotics, they do not use drugs because it can make parents embarrassed and excluded from the community life in Merauke Regency.

Keyword: *Social immunity, drugs, youth, Papua.*

Introduction

Report on the development of the drug situation in the world in 2014, it is known that the estimated number of drug users in 2012 is between 162 million people to 324 million people⁽¹⁾. Based on reports from the survey conducted by BNN in 2014, it was found that the number of drug cases nationally in Indonesia in the age group of 10-59 years was 3,362,527 people in 2008, 4,274,257 people in 2011 and 4,022,702 people in

2014. The results of the National Survey on Drug Abuse Prevalence in 2014 predict that in the rising scenario there will be an increase in drug abuse nationally, 4.1 million people in 2014 to 5.0 million people in 2020 and also followed by an increase in economic and social cost losses. due to drug abuse around 2.3 times or increased from 63.1 million IDR to 143.8 trillion in 2020⁽¹⁾.

Data in 2015 stated that the biggest drug users in Papua based on education were high school students with 53% of the total new users totaling 334 people, followed by junior high school education of 35%. Whereas based on employment, the biggest cannabis users in 2015 in Papua were those who did not work by 43% and second were students by 31%. Through the survey results, it was also reported that the type of drug that was first used nationally, the province of Papua ranks first at 92% and for the types of drugs currently circulating in Papua is

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cannabis 99%⁽¹⁾. Types of cannabis drugs are so popular in Papua because of their easy access to the Papua New Guinea border.

Marind and Muyu tribe are tribes that are still very thick with their cultural values and still have blood ties or family ties with the tribes or villages in the surrounding areas of Papua New Guinea, where these villages are still rarely touched by modernity. However, among adolescents and young people, it is found that they often bring cannabis into Indonesian territory. Based on a literature study it was found that the parents and children of the Marind tribe (all those belonging to the family) often rested while chatting on the porch of the house which was built on the front of the house. It is also used as a good time to share the tips of life with young people or teenagers in the family or advice about daily life. Parental advice and self-concept are the strength of a teenager in defending themselves from falling into the world of drugs. Parental advice, especially mothers are able to give effect to adolescents to protect themselves from drugs and self-concept which is a value or something that is believed by adolescents as something good and right not to fall into drugs.

Based on this information an initial proposition can be made that there is a value system in the tribes that inhabit the border area as a family immunity that is able to protect and prevent drug use in adolescents, through the advice of parents and adolescents self-views towards their future. If this is generally accepted, then actually teenagers in the community who inhabit villages in the border region have strong values (forms of immunity) within the family so that they can protect and prevent and avoid the influence of drug use. This needs further research to prove that the building proposition is generally accepted for people who inhabit villages in the borders of Indonesia and Papua New Guinea.

Method

This type of research is a qualitative study using a case study approach. This research was conducted in the Sota village, Sota District, Merauke Regency, in addition to the children of the Marind and Muyu tribes who were attending or studying at the University in Merauke City in July - August 2017. Data was collected through interviews, observations and document reviews. Research informants are adolescent drug users, adolescents who are not drug users and have friends who use drugs as well as adolescents who are not drug users

and do not have friends who use drugs. In addition to adolescents, informants can also come from families (father/mother/grandfather/grandmother/housemates) and also community leaders (chiefs, teachers, priests, priests and others according to data requirements). Analysis of the data used is qualitative data analysis and triangulation to ensure the validity of the findings⁽²⁾.

Findings: To find out the behavior and values of non-drug adolescents in the Marind and Muyu tribes, data collection was carried out by conducting in-depth interviews and observations of 14 non-drug adolescents.

The reason teens don't use drugs: There are several reasons that cause the Marind and Muyu ethnic groups not to use drugs, namely the knowledge that drugs can damage nerves and organs, fear of addiction and the prohibition of using drugs (Law and Religion).

"Tidakmenggunakannarkobakarenatakutketagihan"
(Informan MRT).

"Tidakmenggunakannarkobakarenatidakbaikbagikesehatan dan dilarangkeras oleh Undang-Undang, agama dan Negara" (Informan MUS).

Fear of addiction/addiction is a symbol of the concern of a teenager on the long-term negative effects of drugs which when trying to use are difficult to get rid of or stop. This, of course, will have its own consequences it will be difficult to become normal when they become abnormal people, then they will find it difficult to carry out social activities. In addition, they will also have difficulty in carrying out social roles. This is certainly a very heavy consequence because they will automatically be rejected in their social environment. They also think that once using drugs it will be difficult to stop.

Some teens make parents the reason parents don't use drugs.

"Saya tidakmenggunakannarkobakarenatakutdimarahi mama. Saya seringcurhat dan ceritaapa-apasama orang tua" (Informan SAP).

Parents, especially mothers, are someone who is personified by the mother as someone who has the power to provide reward and punishment.

Advice received from family: The RES informant stated that he had received advice from his parents.

"Ada (nasihat orang tua), agar rajinbelajar, jangannakal, jangansukaringantangan (pukulteman)".

Mother's advice contains profound meanings for adolescents of the Marind and Muyu tribes. The content of the mother's advice that warns her child is a symbol that the child does not commit acts that violate, including falling into the use of drugs. Children are warned not to hang out at any time while being more selective in making friends.

Another informant (ASO) stated that he was often advised by his mother.

"mama selalukasihnasihat, sekolahbaik-baik, bergaul denganteman yang baik-baik, kalau jajan-jangan macam – macam, kalau adateman yang mau main, lebih baik main kerumah dari pada keluar, dan kuliah baik – baik jangan mengecewakan orang tua".

The contents of the advice suggest for teens not to just hang out and choose friends. The direction to call a playmate at home is a form of protection so that parents can still control the behavior of the child. The results of the study also found the fact that there are several support factors (factors - factors that support) so that adolescents do not use drugs, namely advice not to just hang out. Be careful in getting along is a symbol of efforts to fortify themselves by limiting/selective in choosing associates.

Sources of information about drugs: The description and knowledge of the dangers of drugs in adolescents make teens not want to use drugs. Knowledge about drugs is obtained by adolescents from counseling obtained at schools and the National Narcotics Agency (BNN) of Papua Province.

"Di sekolah itu pernah datang orang BNN kasih penyuluhan tentang bahaya narkoba. Itu katanya narkoba bikin sakit".

The existence of drugs around the Marind and Muyu tribes has made various parties make efforts to prevent drug use among teenagers. Teenagers get knowledge about the dangers of drugs from BNN and Schools. BNN is a government institution that specifically and aggressively undertakes efforts to prevent and deal with drugs in Indonesia, including in the Papua region. In conducting prevention efforts, BNN works closely with schools to provide students with lessons about the dangers of drugs.

The ideals of noble teenagers: Marind and Muyu teenagers have lofty ideals to be achieved. They assume that using drugs is something that can cause them to not be able to get the ideals they want.

"saya tidak mau kaka. Saya mau jadi perawat. Katanya jadi tenaga itu harus sehat dan tidak boleh ada penyakit."

The quote from the informant above shows that adolescents having drug beliefs can keep them from achieving their desired goals. Teenagers have, the aspiration to become a nurse is their desire to become a better person and make parents happy.

Discussions

Geographically, there are several villages/tribes that live in the border areas of Indonesia and Papua New Guinea, one of which is the Marind and Muyu tribes in Merauke, Papua Province. Marind and Muyu tribes have a kinship with the people of Papua New Guinea, both those caused by blood relations, as well as social relations, such as trade relations and other social interactions. This condition can provide its own threat to drug trafficking in both tribes. The Marind and Muyu tribes are one of the areas in Merauke that are used as drug trafficking routes, both by land and river waters⁽³⁾.

Empirically, the state of Papua New Guinea is one of the countries that give citizens the freedom to use drugs with cannabis type freely. Marijuana plants can grow freely around the community and the community is free to use marijuana and the market to the community^(4, 5). In contrast to Papua New Guinea, Indonesia imposes a strict ban on the use of narcotics including in the form of marijuana. All forms of activities related to cannabis will be given strict sanctions both legally and social sanctions that develop normatively in society as a social order.

The existence of adolescents who do not use drugs in the Marind and Muyu tribes is certainly an interesting thing because among the Marind and Muyu tribes themselves many people use drugs. In addition, the location of the Marind and Muyu tribes that border directly with the State of Papua New Guinea where drugs can freely enter certainly can be a motivating factor for adolescents in the Marind and Muyu Tribes to use drugs. The cause was explored by researchers in adolescents who did not use drugs by displaying findings and analyzing the meaning of findings based on the paradigm used in this study. Teenagers will get a reward if they obey and obey the commands of parents (mothers) and the norms and rules in their environment. Whereas punishment will be received if a child violates the commands, norms and rules of the parents and the environment.

When viewed using the symbolic paradigm of Mead's⁽⁶⁾ symbolic interaction, parents are significant others who have a big role in the process of emotional development of adolescents. A teenager who does not use drugs normatively should internalize the norms and morals of his parents through interactions that occur in their daily communication. When there is an intense interaction between parents and adolescents, adolescents will get a role model in their lives as an antidote to deviant behavior. Using Mead's symbolic interaction paradigm, children's values are built by parents as part of the child's superstructure. Parents are still a central figure that cannot be separated from teenagers who are still in the process of searching for an identity.

The family as the smallest unit in social life has a very big role in shaping one's defense against social diseases early on⁽⁷⁾. However, the role of parents in child care changes as the child's growth and development. Father and mother both have an important role since the child in the womb. But there is a slight difference in touch from what is displayed by father and mother. Mothers tend to foster feelings of love and love for children through interactions that involve physical touch and affection. Whereas fathers tend to foster self-confidence and competence in children through physical play activities. Parents have an important role in nurturing and fostering their children's behavior. In the development of children, parents play a role as satisfying the needs of children, child development, role models for children and forming self-concept in the family.

For the Muyu Ethnic community, there is a set of traditional rules concerning social interactions with adolescents relating to dangerous issues such as drugs. Including the procedures for promiscuity in adolescents⁽⁸⁾. The position of children in the family, especially boys, is a source of pride in the Muyu family. This causes parents to provide protection to adolescents so that they can become heirs in the family. According to Sharf (2010) in Sisca and Gunawan⁽⁹⁾, adolescents aged 15-18 years are an important period in which career choice commitments are made. At that age, teenagers have realized the importance of school for their career development. Teenagers know that they can determine their careers for their future related to career decisions. At the same time, teenagers' access to know things that can make it difficult for adolescents to achieve their goals is also greater. Teenagers as much as possible to protect themselves from things that damage their ideals.

Culture is a major force in people's lives⁽¹⁰⁾. One of the cultures of the Muyu and Marind tribes that are strongly attached to adolescents is religious life. This culture becomes a major force in binding the system of action. Religious life mediates interactions between people, interacts personalities and unifies social systems. Teenagers take good grades in every pastor's lecture and activities in the church. Religion provides teenagers with knowledge about God and the prohibitions to take actions that are forbidden by God. This becomes a system of values and norms inherent in adolescents to ward off drug use behavior.

Conclusion

Empirically teenagers do not become drug users because of the mother's message. The emotional closeness of adolescents with the mother at home naturally flows into the superstructure. Although some teenagers who are not narcotics are friends with narcotics, they do not use drugs because it can make parents embarrassed and marginalized in the community life in Merauke Regency.

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